

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. IV.

NO. 19.

## PROCEEDINGS OF THE CONNECTICUT BAPTIST CONVENTION,

Held at Hartford, Tuesday, June 8, 1841.

Society met at eight o'clock. Singing. Rev. E. Thresher prayed. The Report of the Board was read by the former Secretary. Rev. E. Thresher moved its acceptance and insertion in the Minutes, which motion was seconded and passed, after remarks from the mover. Rev. E. Turney offered the following resolution, which was seconded by Rev. I. R. Steward, and after remarks from both, was passed.

*Resolved*, That our churches are under high obligations to encourage and assist the rising ministry in acquiring a liberal education.

Rev. H. Wooster offered the following resolution, which was seconded by Rev. R. Babcock, Jr., and after remarks from both, was passed.

*Resolved*, That we regard it to be the duty of the churches in this State, to afford aid to all the young men whom God has called to the ministry in our churches, who are in circumstances of indigence.

Rev. A. Parker moved the following resolution, which was passed.

*Resolved*, That it is the sincere conviction of this Society, that we owe devout gratitude to God, that he has smiled upon the efforts of the denomination to increase its literary advantages; that those advantages ought to be entirely consecrated to Christ; and that our success should urge us on to greater efforts.

Rev. J. S. Eaton offered the following resolution, which was passed.

*Resolved*, That we earnestly recommend the formation of societies among the ladies in our congregations, for the purpose of aiding the cause of ministerial education; and that they be requested to meet at stated intervals, in the capacity of sewing circles, to labor for the promotion of this object.

*Voted*, To adjourn to meet at the call of the President. Rev. Mr. Harrington prayed.

Society met June 10th. Rev. A. Gregory prayed.

The Committee appointed to nominate a Board of Trustees of the Connecticut Literary Institution, nominated the following gentlemen, who were elected:—Albert Day, Rev. Dwight Ives, Edward Bolles, Odiah L. Sheldon, Rev. J. H. Linsley, Rev. Henry Wooster, Rev. Nathan Wildman, Rev. J. S. Eaton, Luther Loomis, Philomen Canfield, Waterman Roberts, J. B. Gilbert, Charles L. Roberts, Nathan Sheldon, George Mitchell, Allen Loomis, H. P. Kent, John Lewis, Rev. D. T. Shailer, Rev. D. C. Haynes, W. P. Benjamin.

*Voted*, That a member of this Society be appointed in each association, as its agent, whose duty it shall be to correspond with churches, societies, and individuals, in regard to raising funds for the use of the Society; and to look after its interests in their respective associations. The following were appointed:—Rev. E. Turney, Hartford Association; Rev. T. C. Teasdale, New Haven Association; Rev. H. Bromley, Ashford Association; Rev. A. Parker, Fairfield County Association; Rev. I. R. Steward, Stonington Union Association; Rev. H. R. Knapp, New London Association. Prayer by —————.

*Voted*, To adjourn to meet in Middletown, June 9th, 1842.

## REPORT OF THE BOARD.

Your Board rejoice in the privilege of celebrating with the Society its twenty-third Anniversary. The labors of another year have impressed upon them more deeply, the importance of the cause, which it is your special object to promote, and they trust that by your deliberations—your fervent prayers—and your energetic action, an influence will be given to it equal to its importance.

So responsible is the station of the ambassadors of Christ, and such the nature of their labors, and so great their results upon immortal spirits, that they need every possible assistance to discharge the duties to which they have been called by the Holy Spirit. Commissioned from heaven to bear the messages of salvation to a guilty and perishing world, they are solemnly bound by the honor of their Master, and the worth of souls, to preach the truth as it is revealed in God's word. To do this with any degree of certainty and assurance that they have the mind of the spirit, they must be able to read the Scriptures in the languages in which they were originally written. This will cost years of labor, and no small sum of expense. There are many who feel a necessity laid upon them to preach the gospel, that are willing to make the sacrifice of the time for the necessary preparation, but who are not in circumstances to defray the attending expense. They earnestly desire the salvation of souls, but fearing lest through ignorance, they should misapprehend the mind of the Spirit, and preach another gospel, and so be accused of God, they shrink from the fearful responsibility. To assist such that they may rightly understand the Word of God, is, and it ever has been, the object of this Society.

In the Report of the Board for the year 1839, the fact was stated that brother J. H. Vinton, a former beneficiary of this Society, and now missionary to the Karen, after having entered the missionary field, subscribed a scholarship of one thousand dollars to the Hamilton Literary and Theological Institution. The question has been asked where he got this sum of money, and why he did not give directly to the Board of Missions what he had to contribute? The following extract from a letter just received from him by the Secretary, will furnish an answer, and show the relative importance of ministerial education in the view of a missionary on heathen ground.

"But I must say a word in relation to the Karen scholarship at Hamilton. Our friends may wish to know where all this money comes from. I suppose that it is known to all that the Board give these missionaries a regular salary. Here then is an explanation of the whole affair. Those who choose and have the ability to economize and save money, will be able to give to charitable purposes. Those who are wanting in ability or disposition, will have nothing to give. I know a number who, with all their salary, as they tell me, find it extremely difficult to make the two ends of the year meet. This is not the case with us. We are able to save something yearly from our salary. This, accumulating a few years resulted in the scholarship in question. Is it asked why I did not give what I had to give directly to the cause of missions? I answer, the cause of education, and the cause of missions are *identical*, and at the time this was done, the mission treasury was full to overflowing, while the cause of education was struggling for existence."

It is to be regretted that the object of this Society does not enter more fully into the sympathies of the churches, and share more largely in their prayers and benevolence. But very few remember it at all, and this accounts for its "struggling for existence."

One new auxiliary has been added the year past, viz.: the Deep River Sewing Society. Many of its members becoming deeply interested in the object of the Society at its last anniversary, resolved to do something to promote it. They formed a society, and have since paid into your treasury *thirty dollars*.

## BENEFICIARIES.

Four have been honorably dismissed. Two completed their full course of studies, one of whom is now Tutor in Brown University, and the other is now settled as pastor of a church. One has been received. The present number is four, three of whom are at the Connecticut Literary Institution, and the other one at Brown University.

## STATE OF THE TREASURY.

The receipts for the year have been \$327.70, and the expenditures \$284.50.

## CONNECTICUT LITERARY INSTITUTION.

The Board of Trustees of this Institution, will lay before you their report, to which you are referred for information respecting its present condition. As their term of office now expires, it devolves on you at this meeting to elect a new Board.

In concluding, your Board would recommend that the new one to be chosen, should be located at some convenient place, and that the members be chosen within a few miles each of the other. The members of the present Board have been so scattered over the State, that many of them have not been able to attend the meetings, and as consequence their counsel and efficient action has been, in a great measure, lost.

Believing in the efficacy of prayer, and that it is the prerogative of God to call men to the work of the ministry, your Board would urge upon the Society a much neglected duty, but one enjoined by the ascended Redeemer, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Respectfully submitted,

HENRY WOOSTER, *Secretary.*

The Trustees of the Connecticut Literary Institution, having filled the term of office for which they were appointed, submit to the Society the following brief

## REPORT.

They are happy to say that since their appointment, the Institution at Suffield has been in successful operation. It is believed that the teachers who have been employed the past year, and who are expected to remain, are eminently qualified for the stations which they occupy, and that in the discharge of their duties, they have spared no pains to render the school in every respect worthy of the confidence and patronage of the denomination, under whose auspices it originated, and of the enlightened public generally.

The number of Students for the past three years has been about 150 annually—for the present year the number is 160. Of these, between 40 and 50 are professors of religion. 14 have become hopefully pious during the year, and 12 are studying with the view of preparing for the christian ministry.

The fact that the number of students remains about the same from year to year, will not appear strange when it is understood that during some terms, especially the fall term, all the rooms in the Institution building have been occupied, and students have gone to other Institutions, because they could not obtain rooms in ours.

The Steward's department, which has an important bearing on the prosperity of such Institutions, and which it is very difficult to manage, has been during the past year, conducted with unusual success. The Board in commons has not exceeded \$125 per week, and has, so far as we know, given universal satisfaction.

In consequence of suffering for the want of more room, the Trustees have had under consideration for some time past a plan for an additional building for the use of the Institution which will be submitted for the disposal of the next Board of Trustees. The details of the plan not having been fully adopted, no contract has yet been made for the erection of the building.

Of the \$7000 appropriated by the Legislature, \$3500 has been received by the Treasurer, and the balance will be received on the 1st of July.

The assistant Treasurer not being present, the Trustees are not able to say precisely what sum will remain to be applied to a new building after discharging all the claims against the Institution. They think, however, it will not fall short of \$4500.

In bringing their labors to a close, and retiring by the limitation of their office from the charge of the Institution, the Trustees are happy to say that all their intercourse and deliberations have been marked with the most perfect unanimity of feeling, and with the consciousness of having aimed, according to their ability, to promote the important interests confided to their charge; they now earnestly recommend the Institution to the confidence, the sympathies, and the prayers of the Society, to the public, and to their successors in office.

All which is respectfully submitted,  
D. IVES, *Secretary for the Board.*

## THE CONNECTICUT BAPTIST EDUCATION SOCIETY IN ACCOUNT WITH JOSEPH W. DIMOCK, TREASURER.

### DR.

1840.	To Cash, S. D. Phelps, balance of appropriation, June 12.	4 00	
Sept. 10.	" N. W. Miner, appropriated in June.	12 00	
Oct. 10.	" G. W. Pendleton, published in Minutes, 1840.	12 00	
June 12.	Balance due the Treasurer.	36 79	
Sept. 10.	To paid Order No. 7, N. W. Miner.	12 00	
"	" Order No. 8, G. W. Pendleton.	12 00	
"	" Order No. 9, S. D. Phelps.	12 00	
Dec. 9.	" Order No. 10, N. W. Miner.	12 00	
29.	" Order No. 11, S. D. Phelps.	16 25	
"	" Order No. 12, G. W. Pendleton.	12 00	
March 24.	" Order No. 13, S. D. Phelps.	12 25	
"	" Order No. 14, G. W. Pendleton.	12 00	
"	" Order No. 15, N. W. Miner.	12 00	
"	" Order No. 24, 1839, and order No. 5, 1840, S. W. Palmer.	48 75	
"	To Cash for postage.	12	
"	" Exchange on uncurrent money.	33	
1841.			
May 8.	Burr & Williams for Printing in 1840.	9 44	
June 8.	" N. W. Miner.	12 00	
"	" G. W. Pendleton.	12 00	
"	" S. D. Phelps.	16 25	
"	Cash in hands of Treasurer.	104 57	
		384 75	

### CR.

Sept. 10.	By Cash, Deep River Female Sewing Society.	30 00	
"	" Hartford Association at Suffield.	26 32	
24.	" M. B. May, hand Rev. D. Ives.	2 00	
"	" Mrs. McWhinnie.	50	
"	" E. A. Parker.	1 00	
"	" Interest on note for \$1000.	60 00	
Nov. 10.	" Joseph Davenport.	1 00	
Dec. 3.	" Young Men's Education Society, Hartford.	65 00	
"	" Interest on Note for \$500.	30 00	
Jan. 5.	Silver Watch by New Haven Association.	1 00	
"	Rev. I. Atkins.	16 62	
"	New Haven Association, hand Rev. H. Wooster.	5 00	
"	E. L. Roberts.	2 00	
"	G. F. Davis.	2 00	
Mar. 25.	Church in Bridgeport.	22 62	
"	" 2d church, Danbury.	15 50	
"	" Weston church.	1 00	
"	" Bro. Waterbury.	87	
"	" by several persons, hand Rev. A. Parker.	8 00	
"	" 1st church, Stamford.	1 50	
"	" White Hill Church.	24 00	
May 17.	" Young Men's Education Society, Hartford.	8 77	
1841.			
June 8.	" do. do. Wellington church.	12 00	

## RECEIVED AT THE CONVENTION.

Rev. A. Parker, 1 00.	I. R. Steward, 1 00.	D. Ives, 1 00.
H. Wooster, 1 00.	N. A. Reed, 1 00.	
W. Colgate, N. Y., 1 00.	E. Cushman, 1 00.	
J. B. Guild, 1 00.	B. Cook, 1 00.	
E. Turney, 5 00.	N. Williams, 2 00.	S. Barrows, 1 00.
		D. C. Haynes, 1 00.

## RECEIVED AT THE CONVENTION.

W. A. Smith, 1 00.	W. P. Benjamin, 1 00.	J. S. Eaton, 1 00.	W. Denison, 1 00.	G. B. Atwell, 1 00.	E. A. Parker, 1 00.	A. Day, 1 00.	A. Gates, 1 00.	J. L. Hodge, 1 00.	J. H. Linsley, 1 00.
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## THE CHRISTIAN SECRETARY.

### Apostolical Succession.

The doctrine that a series of ordinations transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry in the church, if strictly followed out to its legitimate conclusion, would lead any one of us, either to become a seeker, and wait for a new apostleship, or else to unite with the church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House, was for attaching the supremacy of the church to the Queen of England. The archbishop said, that if the church of England withdrew from the church of Rome, she would by that act directly forsake and fly from all general councils; and he proceeded to prove that the first four councils of Nice, Constantinople, Ephesus and Chalcedon, had acknowledged the supremacy of Rome. He then presented to their view this alternative for consideration. Either the church of Rome is a true church, then we will be guilty of schism in leaving her, will be excommunicated by her, and the church of England will become herself a false church.

If the church of Rome be a false church, then she cannot be a pure source of apostolical succession; and the church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome; but the speech of the Archbishop presents to the successionist, the horns of a dilemma, between which it would seem difficult to choose.

We have said that the principle of lineal descent from the Apostles would lead one directly to the Church of Rome, because we suppose that if the line of succession can be traced to any one of the Apostles, it can be traced to Peter. Yet, who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra, those who would be acknowledged as priests, were required to prove their right by the genealogical register. On the principle of Apostolic succession, we may make the same requisition now. And in answering such a demand for historical proof, we hear Bishop Stillingfleet saying, "We find bishops discontinued for a long time in the greatest churches.—Where was the church of Rome, when from the martyrdom of Flavia, and the banishment of Lucius, the church was governed by the clergy?"

The learned Cardinal Bellarmine says, "For above eighty years, the church, for want of a lawful Pope, had no other Head than what was in heaven."

That celebrated Cardinal and historian Baronius, who had well nigh filled the Papal chair himself, says, "How deformed was the Roman Church, when harlots no less powerful than vile, bore sway at Rome, and at their pleasure changed sees, appointed Bishops, and what is horrible to mention, did thrust into Peter's chair, their own gallants, false Popes!" What kind of Cardinals can we think were chosen by these monsters?" Come here," says Stillingfleet, "to Rome, and here the succession is as muddy as the Tiber itself." The Church of England in the homily for Whit-Sunday, declares that "the Popes and Prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while;" and prays that the gospel may be spread abroad, "to the beating down of sin, death, the Pope, the devil, and all the kingdoms of anti-christ." Various historical chausses might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin, in his history of the bishops, has shown that among the English Bishops, many links are wanting which cannot be supplied. He has shown too, at what enormous prices the English Bishops bought their ordinations, in the eleventh century, when simony prevailed in Italy and England. They committed a crime in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils, pronouncing null and void all those ordinances, wherein any simoniacal contract existed. The facts which the providence of God has developed, indicate that it is not his design that his church should be made dependant for her ministry, on an outward and visible succession. Was not this plainly shown, when between Leo IV, and Benedict III, a wicked woman filled St. Peter's chair?

### APOSTOLICAL SUCCESSION.

Rev. E. H. Nolan in a speech before the Irish Evangelical Society finds the true apostolical succession in Independency thus:

"He was a believer in the doctrine of Apostolical succession, and thought that any church which could not establish its claim to it was not sent. He had an easy way of submitting a test upon this point. 'Any church, the date of whose origin could be pointed out, and for whom they could discover a founder, had not the apostolical succession claim.' Thus they could disallow Methodism upon John Wesley, Presbytery upon John Knox, the Church of England they could father upon Queen Elizabeth, and the Romish Church they could father upon Pope Joan. But independency had neither father or mother. It had flourished before either the name or existence of the sects which swarmed around it. We could trace it before the Reformation amongst the Albigenses and Waldenses, we could identify it in the dark ages, denounced and persecuted, and branded with the name of heretics, and loaded with the unmerited imputations which ignorance and bigotry heaped upon it. Our churches would be recognized here and there over every portion of Europe, through every age, back to the times when the power of the Caesars was unwilling to crush them, and we can behold the origin of them all in the flock which encircled the footstep of Jesus of Nazareth. Ours, then, was the true apostolical succession. This gave us a great superiority, now that the subject was so much discussed on both sides of the water. But our denomination was

\* Hazard's Parliamentary History, Ediz. 1550.

<sup>t</sup> Ezra II 62.

<sup>t</sup> Irenaeus p. 576.

<sup>t</sup> Baronius, Tom. X. and Rights of the Christian Church, quoted in Eclectic Review, vol. V. p. 382, 383.

likely to be efficient just now in another important particular—this is the age of bishops. The bishop of London, at a recent meeting declared that the great want every where was bishops, that the colonies especially were hungering and thirsting for bishops; that, in fact, the great missionary desideratum was an army of bishops! Now as to the ministers of our denomination they were all bishops in the New Testament sense of it, so that upon the showing of the Bishop of London we are just the people to succeed at home and abroad. We have nothing but bishops. And we send out nothing but bishops. His grace of London bearing witness, then are just the people who possess the age, and instrumentality of all others, the most requisite for Ireland and for the world. He would therefore, congratulate the meeting upon the denominational spirit that had lately been infused; but he trusted that while they assumed a little more of the *fortiter in re*, they would be more careful than ever that the *suaviter in modo* was maintained.

For the Christian Secretary.

LOCKPORT, N. Y., June 26, 1841.

Rev. B. M. Hill, Cor. Sec. of the Am. Bapt. Home Mission Society.

DEAR BROTHER:—Having performed the agency assigned me by the American Baptist Home Mission Society, in the State of Missouri, I hasten to lay before you a few sketches of my observations during my tour, and reflections upon the present and future prospect of the Missourians.

The northern and western parts of the State are emphatically "land of prairies and timber openings," indented but sparsely with second or third rate villages, and Kentucky and Virginia plantations or farms. The southeastern part is mostly timber land and openings, more thinly settled generally, yet the mining district in Washington county, has a considerable population, and of a stirring character. A large proportion of the lands are unsettled.

The climate is mild, and generally healthy.—The settlers are mostly from Virginia and Kentucky, and like them, are frank, hospitable, and attentive to strangers.

The staples have been corn, pork, cattle, horses, mules and lead, and latterly many are turning their attention to tobacco and hemp. It is supposed that the north part of the State is peculiarly adapted to the growth of the two last mentioned articles.

The Baptist denomination is supposed to be the most numerous in the State, numbering about 11,000 communicants. About two thirds favor the cause of missions, and other kindred objects, and are rapidly overcoming the errors of the opposition. The Churches are generally small, many having meeting houses enclosed, either of brick or logs, a few finished, and more without any place of worship except school or dwelling houses. In fact, the cause in a measure is in an infant state.

There is a General Association for domestic missions, and an Education Society to aid in the education of the rising ministry, with a fund of about \$3,000, on subscription, and it is expected that a monthly periodical, published at Columbia, Boone county, will be issued shortly. With the faithful use of these three important instrumentalities, and the special blessing of God, the brethren hope their "wilderness may blossom as the rose, and the solitary places be glad."

The American Baptist Home Mission Society has done much for Upper Canada, Ohio, Indiana, Illinois and Missouri, as well as for States where my knowledge of things is limited. Several ministers are now added in Missouri; the benefits of which are incalculable. What disaster would follow, if that aid should be withheld? Who can tell the consequences? One thing would certainly follow; it would throw them from their pulpits and confine them to farming or other employments, and effectually prevent their steadily preaching the gospel.

The brethren were just beginning to feel forcibly, the command of Christ to "preach the gospel to every creature," and are taking measures to do what they can to aid in carrying it into execution, but they are unable to do this work without aid from the other States.

Before my arrival in the State but few of the brethren knew the extent of their obligation to the Parent Society. They begin to understand the importance of an auxiliary relation to the Society, and I hope measures will soon be adopted for that purpose in their State Convention. This is the true interest of our denomination, as the State Conventions would then receive assistance from the Society, and also become the medium through which its sacred charity may flow more easily among the churches.

Missouri is destined to become a great State, (a sort of half way house to the Rocky Mountains and Oregon,) and we hope great in religious enterprise, as well as in agriculture and commerce. If the men could be found, and the means to sustain them, fifty villages and county seats might be occupied to advantage immediately.

Jefferson City, (the capital,) Potosi, Booneville, Paris, Palmyra, Shelbyville, Monticello, &c. &c., are all needing local pastors. Truly the fields are already for the sickle, but where are the laborers?

I think the brethren in Missouri, when fully instructed on the subject of ministerial support, will come up to their duty as readily as any other people. They are brethren of prayer, and they love the cause of Christ, and ardently desire its prosperity, and I cannot believe they will withhold any thing that duty and the love of souls may require.

The eye of faith can almost discern the great and happy changes that a few years will effect—such as their meeting houses erected or finished, their schools full and flourishing, and their young ministers rising up and being educated, sent off towards the Rocky Mountains and to Oregon, as ministers are now arriving from the east for them.

What an amount of responsibility rests upon the present generation! They are the instruments in God's hand to give character to the future. If they fulfil their trust to Divine acceptance, their "labor will not be vain in the Lord."

This is the seed time, and the future generations will gather the full harvest. Oh! may wisdom, grace, and liberality, and self-denial, and a holy activity be given to all the Churches, that the knowledge of the Lord may soon cover the earth."

Missouri furnishes a great field for the merchant and mechanic, as goods and labor are very high. School teachers, male and female, are much need-

ed, as most of the Missourians have high and proper notions of education.

While travelling through the State, I thought I discovered a willingness to pay for the education of their children beyond what I had ever seen before. Qualified teachers, well recommended, find it very easy to collect 20 or 30 scholars at \$3 per quarter.

There are several colleges in the State of minor character; but the State University located at Columbia, Boone county, must become the centre of literary influence.

Ministering brethren of intelligence, piety and respectable pulpit talents, suitably recommended, could hardly travel through the State without urgent requests from churches to return and become their pastor.

My dear brother, I cannot report the instances where worthy brethren have said, "Do state our particular case, and urge the Home Mission Society to send us a minister." The Plate country, lying north of the Missouri river and on the western border of the State, is the centre of attraction at the present time, and many Baptists have crowded in there, and they have but few ministers, and those mostly of the anti-mission caste.

Finally, my dear brother, almost all the villages

and most of the country places, are missionary ground; and many important places call loudly for assistance immediately, and are ready to do their duty in the support of ministers; and generally, those places would soon be able to do without foreign aid. An addition of ministers located in different sections of the State, and sustained there in concert with the worthy brethren now on the field, would soon give stability to the cause, and then go on to occupy other places.

I would take this opportunity to render thanks to God for the favor shown me, in opening the hearts of the brethren to receive me as your agent, with Christian courtesy, and for the affectionate intercourse repeatedly enjoyed with them; and also for the hopeful success attendant upon my imperfect labors. Long shall I remember them with Christian affection, and long may the blessing of God attend them.

My kindest regards to yourself and the Executive Committee. Your affectionate brother in gospel bonds,

R. WINCHELL.

### Indian Missions.

To the Editor of the Ch. Watchman.—

DEAR BROTHER:—It is gratifying to know that amid the commotions of life, the truth is gaining ground. That the gospel is advancing to its final triumph. If at times and places iniquity abounds, the enemy prevails, and darkness spreads her gloomy pavilion, it is no less true that a wise Providence will eventuate all things for good. How cheering to the Christian to be enabled to exclaim for himself and the cause he has espoused, "Faint, yet pursuing," "When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me!"

The present is a time of some interest in this part of the heritage of Zion. At the Ottawa station in addition to the number who have already been gathered in, four are awaiting baptism. The light of life has of late been kindled up in these souls; a few months ago and we should as soon think of the desolate cliffs smiling with the fruits of the plain. There are also about the same number at the Delaware station, waiting to follow their Lord. Since the present year commenced, I have baptized seven. Two Shawnees, one Delaware and four Mohegans. Two of the last mentioned making the remnant of a whole household, the whole of which hopefully converted within a year. These numbers are comparatively small, yet considering the apparently insurmountable obstacles to the progress of truth, we rejoice that we are thus far remembered by the Head of the church. We hope the hearts of many will be effected by prayer for those who once roamed, free from restraint, where cities and villages are now adorning the Land. And are there not those who will do something for the spread of the gospel among them? And some who will renounce their grasp upon the world so far as to come out to do them good? You will not, my dear brother, forget the red man of the forest? Remember he is not yet gone. His sun once shone in the East; and also in its meridian brightness over the length and breadth of our happy country. A veil has obscured it in the history of civilized man, yet who can doubt but that its influence was considered genial to the untutored mind. Its beams still linger in the West. Linger did I say? Let me pause. It seems as though I could see them still spreading and brightening over a delightful country yet vast in extent, while the voice of mercy seems to whisper, "Let him receive of the bread and waters of everlasting life."

B.

Shawnee Baptist Mission, June 18.

### TURKEY AND MOHAMMEDISM.

Every item of intelligence from Constantinople bearing on the prospects of the mission, is full of interest to the heart of the Christian. The following extract from a letter of the Rev. Mr. Goodell to the editor of the Christian Mirror, will not only gratify, but call forth, it is hoped, more earnest prayer in behalf of our Brethren laboring at the foot of the False Prophet's throne. It is under date of Feb. 19, 1841.

The political changes here are great and surprisingly rapid. They follow each other in such quick succession and are in general so favorable to our operations, that we stand amazed, and can only say, "this is the Lord's doing and is marvelous in our eyes." Last Sabbath, a proclamation was read in the Churches from the Sultan, giving permission to all the Christian youth to attend the philosophical and other lectures, and enjoy all the advantages of the Turkish school at Galata Serai, and giving also a pledge, that their religion should be in no way interfered with—a pledge in direct opposition to the whole spirit of the Koran, and the entire practice of its followers.

Another proclamation gives permission to all the sick among the lower classes to apply to the medical department of said school on a specified day in every week for gratuitous advice, prescription and surgical operation—a provident care for the poor, hitherto unknown in the annals of Turkey.

But it is a most remarkable fact, that all the improvements, which the Government are introducing from week to week and which are giving such a new aspect to Oriental affairs, have no

visible effect on the Mussulman population. They do not seem to reach them. They reach everybody else. The Christian sects are rising rapidly with them. They are greatly improved and elevated by them. They prove under the overruling providence of God an unspeakable blessing to them. But with those others, it is not so. Nothing seems to take hold of them. They sink with every thing that should raise them up.

What is the savor of life to the one is a savor of death to the other. The whole mass is an awfully stagnant pool, which has no life in any part of it; and which the more it is agitated, becomes less pure on the one hand, and more readily evaporates and passes away on the other.

To every thinking mind it must have become almost a self-evident truth, that nothing but Christianity can save them in any respect;—that without this they cannot long preserve a political existence. And have we no prayers to offer for these poor people? We have in our hands the only balm that can cure. Other physicians are of no value. They begin with a great confidence of success, but they prescribe in vain. And the Lord is in this matter most manifestly "destroying the wisdom of the wise, and bringing to nothing the understanding of the prudent."

In concluding this letter, shall I tell you, dear brother, that in all these changes, and in our efforts for the Arminians, 'The Lord is working with us.' Not only by his Providence, but also by his Spirit? The hearts of various individuals around us are softened by the grace of God, and wonderfully turned to the things of eternity. Both here and at Broosha, there is at present a greater measure of divine influence, than has probably been known here before, since near the time of Chrysostom. And that this measure may be greatly increased, let me entreat your prayers.

Yours' most truly,

W. GOODELL.

ANECDOTE OF MEHMET ALI.—A short time since a young man had been sent over to obtain a knowledge of engineering. Whilst resident here his mind became enlightened, he was led to embrace the Christian faith. On his return to Alexandria he made no scruple of avowing his new sentiments, although he was surrounded by a host of persecutors;—those persons, however, one day brought him before Mehemet Ali, saying, "We beg to bring a case before your highness, in which you will be called on to act as supreme judge; this man was a Mahomedan by birth and faith; he was sent to England where he abandoned his own religion and embraced that of the Christians; and, therefore, by our law he ought to die; all that is necessary is to enter a judicial course of inquiry, to bring forward facts, and to establish and authenticate them; and then, if the case be proved, it remains with your highness to enforce the penalties of the law."—Well, the case was gone through, the facts were all proved, till at length, the young man was asked by Mehemet Ali, "Have you embraced Christianity?" The young man got up and with an impudence which a consciousness of being right inspired, and with the grace of God which, when it finds its way to the heart always enables a man to face his greatest enemies, said, "I am a Christian." The next question put by Mehemet Ali was, "Why did you embrace Christianity?"—When he made this noble reply: "Do you ask me why I embraced Christianity? my reason is this: I embraced it because I believed it to be true." His enemies around him then said, "What need have we of further argument: he has acknowledged his guilt; nothing remains now but that your highness should particularize the sentence." Mehemet Ali said, "All the circumstances that have been brought forward have been clearly established; but, with respect to this young man, I beg leave to state that I know him well; he was sent to England to learn engineering; he learnt that science; he came back again, has been employed in that service, and has proved himself a valuable member of society: I find him still in that place where I employed him. It appears that he has changed his religion, but I do not find that in doing so he has acted from an unworthy motive; he continues to perform his duties satisfactorily; and with reference to his change in religion—I shall leave him to settle that matter between God and his own conscience." That young man is now going about the streets of Alexandria, a noble monument of the liberality of Mehemet Ali.—London East India Telegraph.

A NEW IDEA.—The proprietor of a Circus in Pawtucket, R. I., advertises to perform day and evening for time in that village, the proceeds, after paying expenses, to be appropriated to the erection of a Universalist meeting-house in the place. Which will probably do most to promote religion, the circus riders, or the future preachers who are to occupy the house? But the best of the story is, as a friend informs us, that the receipts fall short of the expenses *two dollars and a half*. Whether it is because the circus or Universalism is below par there, we are not told.—Ch. Watchman.

BAPTIST UNION.—Rev. Joseph Belcher, one of the Secretaries of the Baptist Union, for England and Wales, has resigned his office, and Rev. J. H. Hinton has been appointed in his place. The following is a portion of the statistics of the Union for the last year:—Bapt. Adv.

During the year, 113 Churches have been added to the Union, making the present number 715.

In 41 local associations, there are 1022 Churches.

Into 977 of these Churches during the last year, there were admitted by baptism on profession of faith, 9536 members; by letters of dismission from other Churches, 1391; by restoration, having been formerly excluded, 905.

During the same period, there have been diminutions in these Churches, by death, 1575; by dismission to other Churches, 1294; by withdrawal, 365; and by exclusion, 1350.

In 902 Churches, there have been a clear increase of 7125 members; and the number of members in 1840 of the associated Churches is 86,233. From more than 700 Churches no recent information has been obtained

## THE CHRISTIAN SECRETARY.

ken of my regard for yourself, church, and editorial department, I enclose the following scrap for your disposal.

### The Baptism.

The morning dawned, and gloriously on high. The sun rose cloudless through an April sky; The winds were hushed upon the ocean's wave, Which gently in the shore its ripples gave, While calm the Sabbath's holy influence fell.

On gathering crowds with an unwonted spell;

For down the sandy beach there slowly came

A man of God, in his great Master's name,

Who, leading on a mucky-trusting band,

Dared *faithfully* to follow Christ's command—

Not shrink from His example, though it led

Far from the easier path which thousands tread—

Then down the gentle steep they singly went;

Where pure and bright the silver waveslets blent,

Led still by Him who first himself had pressed

The o'erning water's cool transparent breast,

Then on "profession of your faith" he cries,

In our Jehovah's name, I thee baptize!"

In presence of the sky and earth he baw'd—

And burying wrapt them in a symbol shroud—

Saying "Life," to righteousness, and death to sin—

Be purified by Jesus' death within,

And rising, go rejoicing on your way,

This upward course in practice to obey.

Roxbury, Ct. C. S. M.

Hop tree that shades Mrs. Judson's grave at Amherst. These I do not send as "sacred relics," but as some persons have requested me to send them, I have felt that it was right to gratify their curiosity. I also send you a Chinese tea pot, which I think you will like to use yourself. I find one very convenient. A few pieces of coral that I picked up on the sea-shore at Monmagon. We also send an alligator's egg-shell, and a Chinese pen, the only kind with which they do their writing.

We hope in future to collect some curiosities more worthy of your acceptance, but beg you will receive these now with my love.

Dec. 1st. Br. V. would write Br. L.—y this opportunity, but he has not time to spare. He has been busy in preparing a Temperance address for publication, which he delivered at the English chapel about a month since. The cause of temperance has not made much progress yet, but some few are awaking to the subject. The great difficulty is the officers in the army as well as in the civil department do not like to give up the cooling influence of their favorite Alcohol in this hot climate. But we are just ready to start, so we must bid you farewell for the present. Hope you will continue to write us.

Yours truly, C. H. VINTON.

For the Christian Secretary.

### GERMAN LITERATURE AND THEOLOGY.

Great efforts are making at the present time to introduce German Literature and Theology into our country. Our Reviews teem with urgent recommendations to ministers and theological students, to avail themselves of the great benefits of German study. I am one, among the many in the community, that regards the study of German theology as fraught with imminent danger to the ministry, and to our churches, and would by far substitute the works of Edwards, Bellamy, Baxter, Dwight, and Fuller, and the plain Bible in English, for whole ship's cargoes of this tainted lore. The following extract from a sermon preached before the Pas. Asso. of Mass., by Rev. Parsons Cooke, is appropriate, that I insert it here as corresponding with my views fully on this weighty and important subject. The author is speaking upon the causes of decline of doctrinal preaching in this age (*a most important theme*) and says :

"Ruin." A gentleman (for such we hope he was) from Baltimore, was travelling this way towards the east, a few days since, and stopped a short time at a public house a few miles from this city. A friend of ours being present, and learning that the traveller was from the city where the "Washington Temperance Reform" originated, inquired of him what was the effect of this movement in Baltimore. "Well, sir," was the reply, "it is going to *ruin* the city." "Ah!" said the other, "how is that?" "Why," rejoined the stranger, "there are a great many in Baltimore who before were doing a good business, and getting a comfortable living, but who now have been obliged to shut up shop, and have nothing to do." "Indeed!" replied our friend, "but what is the effect upon those who were the customers and patrons of these unfortunate merchants?" To this question no satisfactory answer could be obtained—the gentleman was *profoundly ignorant* as to that part of the subject. We sincerely congratulate the city of Baltimore upon its anticipated "ruin." May the work go on, until just such "ruin" shall have visited every city in the land. Every body has heard of "blue ruin," but it is matter of re-joicing which led themselves *away* from all truth, was just the thing to qualify them to lead others *into* all truth! Here is a surrender of the principle, that a right heart is needful to a right understanding of the Scriptures. And it involves the principle, that the Devil himself, because he has great talents, and no sectarian bias, would be a fit helper to theological studies. Thus, instead of making deep acquaintance with Edwards, Bellamy and Witherspoon, of our own land, whose intellects, inferior to no Germans of this day, were chastened and guided by the Holy Ghost, we have placed our young men at the feet of those Gamaliels who know not whether there be any Holy Ghost! The results of giving such popularity to infidels and transcendentalists, has been, that time has been wasted in threading the mazes of error, and pety has lost its tone in converse with an infidel spirit. The intellectual vision has been blurred by the free use of German literature, has, in spite of all its advantages, done much to depress the standard of knowledge in theology, and diminish the amount of clear and sound instruction coming from our pulpits. There has been more of biblical literature, but less of the soul and spirit of the Bible has been poured out over our congregations. We know perhaps more of the botany and zoology of Palestine, more of the rushes that grow on the banks of the Jordan, but less of the system of salvation that was finished upon Calvary. And the error here has not been in the use of the means of biblical instruction but in *SUCH* a use, and in the use of *SUCH* means, and in their use beyond the due proportion. Unitarianism, with its nearer affinities to German transcendentalism, cannot live in its atmosphere. It has cultivated German literature, till some of its most valued sons have imbued the spirit, and are glorying in the delirious illusions of a wretched pantheism. And though the descent from our ground would be farther and more difficult, it would be no wonder, if it should be taken by some; so long as our course of theological study is made to lie through the dreams of pantheistic writers. And we are fairly called upon in the providence of God, to review and test the wisdom of the policy, which installs our infidel philosophy to give law to the piety of the sons of the Pilgrims. Can we wonder that the people will not endure sound doctrine, where the ministry studies theology with German spectacles and walks for years in the fog of pantheism?"

### EUDOLPHUS.

The following communication is from the pen of a Congregational lady. It was directed to me under the impression that I was still connected with the Editorial department of the Secretary. This lady participated in one of our baptismal scenes, and what she describes was a living reality. I transmit it with pleasure to the publishers, for insertion in their valuable paper. The emphasisizing is her own.

T. C. T.

ROXBURY, JULY 5, 1841.

Rev. T. C. TEASDALE.—  
Dear Sir:—I never had the pleasure of seeing a Baptist paper, until last week, when I received by the kindness of Mr. Mouthrop, Esq., the Christian Secretary of the 11th of June, containing your account of the revival in New Haven, which I had long been anxious to hear. As a faint to-

ken of my regard for yourself, church, and editorial department, I enclose the following scrap for your disposal.

**Mr. C. A. COLTON**, of the Exchange Hotel, has closed his bar, and will hereafter keep a strict Temperance House. We are gratified to learn that the patronage of this extensive establishment is increasing. A Temperance Dinner is advertised to be given at this Hotel on Friday afternoon. Tickets \$1.00, to be had at the store of Mr. W. H. Allyn.

**WASHINGTON COLLEGE.**—The annual Commencement of this Institution will occur on the first Thursday in August. A Poem by the Rev. T. H. Clinch, of Boston, and an Oration by Rev. Horatio Potter, of Albany, will be delivered at the Episcopal church the day previous, before the Alumni of the college.

**COMMENCEMENT.**—The annual Commencement of the Wesleyan University, Middletown, will be held on the first Wednesday (4th) of August. The Rev. J. N. Maffit will deliver an oration before the literary societies attached to the Institution, on Tuesday evening previous.

**CORRESPONDENTS.**—We shall have room after next week for several communications which have unavoidably been deferred to make room for the proceedings of the State Convention, Laws of the State, &c.

**W**e would call the attention of those who are expecting to be present at the anniversary of the Institution at Suffield, to a notice in another part of our paper, from which it will be seen that the time has been changed from the third to the second Wednesday in August.

### "Ruin."

A gentleman (for such we hope he was) from Baltimore, was travelling this way towards the east, a few days since, and stopped a short time at a public house a few miles from this city. A friend of ours being present, and learning that the traveller was from the city where the "Washington Temperance Reform" originated, inquired of him what was the effect of this movement in Baltimore. "Well, sir," was the reply, "it is going to *ruin* the city." "Ah!" said the other, "how is that?" "Why," rejoined the stranger, "there are a great many in Baltimore who before were doing a good business, and getting a comfortable living, but who now have been obliged to shut up shop, and have nothing to do." "Indeed!" replied our friend, "but what is the effect upon those who were the customers and patrons of these unfortunate merchants?" To this question no satisfactory answer could be obtained—the gentleman was *profoundly ignorant* as to that part of the subject. We sincerely congratulate the city of Baltimore upon its anticipated "ruin."

"As one that comforts the mourners." Job. xxii. 25.

"To him that is afflicted, pity should be shown." Job vi. 14.

This little work is one of no common merit, and we feel greatly obliged to the American publishers for giving the public the reprint; and we trust its perusal will be the means of spiritual advantage to many sorrowing hearts. The judicious advice, and pious counsels with which the work abounds, reveals the heart of a brother "touched with the feeling of our infirmities," and therefore prepared to succor those who are afflicted.—The balance of Gildean, and the physician, are there exhibited in a most alluring form, and the Christian is taught that "the fiery trial which is designed to try him, is not to be regarded as a" strange thing, but a necessary and gracious process, through which his Heavenly Father is leading him, in order to his perfection and glory.—In perusing the advertisements of the work, we could not but regret that the publishers should have discovered so much the intolerance of a by-gone age, as is indicated by informing the public that the author, Rev. Benjamin Grosvenor, minister of the Baptist congregation at Crosby square, Edinburgh, was an *Anabaptist*. And we were the more surprised to find this reproachful epithet in connection with the commendatory notice of the author, given in the advertisement.

The following Recommendation is from Rev. James Hervey.

"The late excellent James Hervey, M. A., in a letter to a friend, on occasion of the death of a near relation, expresses himself thus: "Give me leave to present you with, and recommend to you, on this melancholy occasion, a repeated perusal of Dr. Grosvenor's *Mourner*; or, the *afflicted relieved*. 'Tis a most valuable gem; and, as it is wrote in numbers, like the Spectators, it will not weary your attention. I am sure you stand in need of the consolations and helps there suggested. I am never without some of these little books, to give away to my acquaintance under afflictions, especially for the loss of dear relations, or valuable friends. I think it, for these purposes, one of the most judicious and universally-useful books extant; and well deserves to be translated into the language of every nation where Christianity is professed."

See Mr. Hervey's works Edinb. Ed. 8vo. Vol. vi. p. 11-12.

### SELECTED SUMMARY.

From the Boston Evening Transcript, of July 17.

#### Arrival of the Caledonia.

12 DAYS LATER FROM ENGLAND.

The Royal Mail steamship Caledonia, Capt. McEllar, arrived at this port at 1 o'clock, to-day, having left Liverpool on the 4th inst., making the passage in 13 days.

She was telegraphed at half past 10, 43 miles distant.

She arrived at Halifax at 5 P. M. on Thursday, and left at 12 o'clock the same night, making the passage thence to Boston in 37 hours.

The Caledonia brought 74 passengers to Halifax, landed 27 there, and took on board 6 for Boston.

The Acadia arrived home on the morning of the 29th, in debt, and half days from Halifax.

The Great Western, although 16 days out, had not arrived at Bristol.

Every vestige of hope for the safety of the President had flown.

**DISSOLUTION OF PARLIAMENT.**—All England is in a ferment. Parliament was dissolved on the 22nd of June, by the following speech from the Throne:

"My Lords and Gentlemen: On a full consideration of the present state of public affairs, I have come to the determination of proroguing this parliament, with a view to its immediate dissolution.

"The paramount importance of the trade and industry of the country, and my anxiety that the exigencies of the public service be provided for in the manner less burdensome to the community, have induced me to resort to the means which the Constitution has intrusted me, of ascertaining the sense of my people upon matters which so deeply concern their welfare."

I entertain the hope that the progress of public business may be facilitated, and that divisions injurious to the cause of steady policy and useful legislation may be removed by the authority of a new Parliament, which I shall direct to be summoned without delay.

Gentlemen of the House of Commons: I thank you for the readiness with which you have voted the sums necessary for the civil and military establishments.

My Lords and Gentlemen: In the exercise of my prerogative I can have no other object than to secure the rights and promote the interest of my subjects, and I rely on the co-operation of my Parliament and the loyalty

of all of my people for support in the adoption of such measures as are necessary to maintain that high station among the nations of the world, which it has pleased Divine Providence to assign to this country."

The new Parliament was summoned to meet on the 19th of August.

The Elections are progressing with great spirit throughout the United Kingdom; but it is impossible to say which of the two great parties will triumph. Each anticipates a majority of fifty; but up to the evening of 2d, the late ministerial party had the best of it—the latest returns standing thus: Liberal 159, Conservatives 146.

Lord Palmerston has been rejected for Liverpool by a majority 1361.

Lord John Russell has been returned for London.

The country was ripe from end to end with election riots and murders.

**TROOPS FOR CHINA.**—A contract has, we understand, been concluded with Mr. Green, the ship owner, for the conveyance of 1,000 troops, which Government are about to send direct to China. Three vessels have been taken up for this service, at a charge to the public of 15,000.

**FRANCE: UNSETTLED.**—The party adverse to the peace of Europe is again beginning to be active.—The war mania is again rising; and it is by no means satisfactory to know what some of Louis Philippe's Ministers show a disposition to encourage it. The French Marine Minister is threatening, and at variance with the pacific policy of M. Guizot. Vessels are being regularly despatched to the Mediterranean.

The Turkish Empire is distract—Eastern affairs unsettled; and this, coupled with the state of feeling in Paris, all dictate the prudence of not relying on the professed peaceful disposition of France.

**SPAIN.**—Madrid letters to the 24th of June, announce that the Cortes have declared vacant the office of Guardian to her Majesty Queen Isabella II.

The young Queen of Spain is reported to be in a very bad state of health.

**PORTUGAL.**—The ministerial crisis has been brought to a close, and a new cabinet formed. The financial affairs of Portugal are still in a very deplorable condition.

**GREECE.**—The island of Candia is still in arms. France indicates some intention of countenancing this movement, and King O. has already done so. The latest news from Bulgaria and Macedonia was of an unfavorable character.

Private letters from Malta state that Mehemet Ali would not accede to the clause of the latter Lattas-cherif fixing the amount of tribute at 40,000,000 piastres. He declares he will not pay more than 6,000,000.

**CUENCA.**—The India mail, by express has arrived, but brings no definite news. The armament against China, which was to leave on the arrival of Sir. W. Parker, consisted of two large frigates and two iron steamers, 2300 men were to be embarked on board these vessels. Another reinforcement of 1000 men will leave in a few days for China.

**From the New York Herald, July 16.**

We have just received private intelligence by express from Washington of a highly important nature, relative to our relations with England, growing out of the case of McLeod.

This intelligence is pacific in the highest degree.

The opinion of the Supreme Court was received, unoffered, in advance of the regular mail, at Washington on Tuesday, and we learn that Mr. Fox, the British Minister, has given assurances to our Government, that no further steps will be taken by him until the case goes through the Courts of New York in the regular way.

It is true that in certain contingencies, Mr. Fox was dictated by his Government to demand his passports, but there is now no probability that these contingencies will ever happen. The first step taken by the British Government, and the debate in Parliament, consequent on McLeod's arrest, were rather forced upon them by the Tory opposition, and the popular impulses there, than any unfriendly disposition of the ministry. It is not at all likely, that any further difficulty will take place, unless, perhaps, a popular ferment should break out in England, on the arrival there of the opinion of the Court, stimulated by the Tory opposition to the Government in the approaching elections. For the present, at least, there is a perfectly good understanding between Mr. Webster and Mr. Fox, and the latter will demand no passports, but wait the issue of McLeod's trial, which the minister thinks should take place as soon as possible, without any attempt to carry it to a higher court.

Such being the amount of our information, we therefore assure our readers and the public, that no war or difficulty can take place with England at present—that McLeod will probably be tried in a few weeks, in some other county than Niagara, probably in Utica, where he now is.

At all events, there is nothing to disturb the peaceful relations of the two countries.

**A TRUE STORY.—CURE OF A DRUNKEN HUSBAND.**—Some where, no matter where, there lived a couple who commenced the married life with the fairest prospects of happiness and usefulness, but after a few years, when they were surrounded by a group of children, the husband, and head of this ill-fated happy family, became intemperate, and as a consequence neglected his duty in providing for them, and became very abusive to the woman that he had sworn to protect. So lost had he become to all the noble sentiments of manhood that when he came home from his drunken revels he was wont to inflict blows upon his desolate and sorrowing wife. This was borne until human nature could sustain the weight of such inflictions no longer. The inventive faculties of women were put in requisition and she resolved on the following expedient to extricate herself from her wretched connection with disgrace and ruin.

Her plan which she devised and carried into speedy execution was as follows:—The husband came home late, at night as usual in a state of beastly intoxication, and threw himself upon the bed, when she found that he was sound asleep she brought the sides of the sheet together, and

# THE CHRISTIAN SECRETARY.

## TRUE FREEDOM.

A Discourse delivered on Sunday, July 4th, 1841,  
by REV. D. C. HAYNES. Published by request.  
John viii: 36.—“If the Son therefore shall make you free, ye shall be free indeed.”

It is seldom that the 4th of July occurs upon the Sab bath, and when it does, it is appropriate to have a discourse adapted to it. I have selected as the theme for this occasion, *True Freedom*; “if the Son therefore shall make you free, ye shall be free indeed.”

### I. TRUE FREEDOM DOES NOT CONSIST IN TEMPORAL DEMONSTRATIONS OF JOY.

This day has usually been ushered in with the firing of guns—ringing of bells—unmeaning hurrahs, and the like. It has been commemorated by intemperate feasts—pompous declarations of freedom, and brilliant exhibitions of fire works. We have seemed to suppose, that we were thus demonstrating our freedom. Nor has this idea existed only in the feverish brain of children, but in that of the first and foremost among us. So far, however, from thus demonstrating our freedom, we have demonstrated our slavery to folly and vice.

No person who has been made free “indeed by the Son,” would think of indicating it by measures, all of which are of doubtful utility, and many of which are the very seeds of vice, which seeds have already produced their full grown fruit of vice. If we would perfect and perpetuate our free institutions, which is, of course, desirable, we must learn to welcome this memorable day, in manners adapted to this. Especially must we commemorate it, if at all, so that Jehovah may smile upon us, to whom we owe it, that our independence was ever declared, or maintained for a single day.

We insist that the only way of doing this, is by the intelligent, moral, and religious observance of it. Let it be ushered in with devotion to God, its author. Let it be observed in a manner which shall at once enlighten our minds, improve our hearts, and correct our habits. Well prepared political—not party—political orations, addresses upon freedom, and discourses upon morality and religion, attended with recreation, if it must be had, which has no tendency to debase those engaged in it—these are the means by which we may consistently remember this day, and prove to the world that we are freemen, with whose rights it will not be safe to interfere.

It becomes every friend of true freedom to array himself against that folly which has thus far characterized to a great extent, the observance of the anniversary of national existence. By means of the ridiculous and vicious observance of the day, we have materially marred the magnificence and permanency of our free institutions, by rendering our citizens unadapted to freedom; by inviting the scorn of other nations, and especially by calling down the vengeance of God. If we cannot relate from memory, scenes which have made angels blush, and devils triumph, we can redeem the past by future consistency and propriety. Hence it becomes every friend of his country to take a decided stand against that observance of the fourth of July, which has the least tendency to weaken the minds, or the morals of the people.

It surely is hardly necessary to add that it is greatly binding upon professors of religion—that those who claim to have been made “free indeed by the Son,” to give no countenance to the improper observance of the day. Nay, more, it is required of them to set it, that the day is observed in a manner which shall be acceptable to God, and expressive of gratitude, that he has secured to us political and religious liberty. The religious community are especially warned against the dangers of permitting our Sabbath school celebrations to deteriorate into mere “independence folly,” which they were designed to prevent. There surely is need of caution upon this point, when already it is difficult to obtain a full attendance upon a celebration of this kind, which is not to be accompanied with some little dissipation.

### II. IT IS FURTHER REMARKED THAT TRUE FREEDOM DOES NOT CONSIST IN MERE DECLARATIONS OF INDEPENDENCE.

The entire history of our country furnishes illustrations of this proposition. At a very early period, this land claimed to be a refuge for the oppressed. At a still earlier period, it was, in an important sense, the land of oppression. In the days of Columbus, the slavery of the natives of America was lawful. The practice of selling Americans into foreign bondage continued for nearly two centuries. Even Connecticut, Massachusetts and New Hampshire, have partaken of this crime, (Bancroft's History, U. S. Vol. I. p. 168.)

Especially did New England claim to be the very paradise of freedom, from the commencement of its existence. Indeed, it is well known, that it originated in an attempt to create a home for the oppressed. In Dec. 1620, the Pilgrims took possession of Plymouth. It was not, however, until Feb. 1631, (eleven years after this,) that, to quote from Bancroft, “there arrived at Nantasket, after a stormy passage of sixty-six days, a ‘young minister, godly and zealous, having precious gifts.’” It was Roger Williams. He was then but little more than thirty years of age, but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American World. He was a Puritan, and a fugitive from English persecution, but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind, he had revealed the nature of intolerance, and he alone had aimed at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never violate the freedom of the soul.” Until now, the very first elements of religious liberty were unknown in America, though for years she had invited the oppressed to her arms. Even now, “when Williams arrived in Boston, he found himself among the N. E. churches, but not of them.” The principles of Roger Williams led him into perpetual collision with the clergy and government of Massachusetts. New England still made declarations of her freedom, when Williams for preaching and practising that liberty of conscience, which is not now disputed in this country, was compelled, rather than be banished from the country, privately to leave Salem, in winter snow and inclement weather, of which he remembered the severity, even in his late old age. “For fourteen weeks he was sorely tossed in bitter season, not knowing what bread or bed did mean. Often

in the stormy night he had neither fire, food, nor company, often he wandered without a guide, and had no house but a hollow tree.” What are declarations of freedom from men who could treat its first apostle in such manner?

Those revered fathers, who were the honored instruments of our independence—who were great men, and many of them better men, than fall to the lot of most nations—who in their declaration of independence have furnished a document unequalled in most good qualities, were guilty of singular inconsistency, when they pronounced the entire freedom of human nature, as a first principle, and at the same time, lent their aid to the perpetuation of slavery, in their very clysm of independence.

That human nature is as free as air, is first principle. That it is tyranny to enslave human nature, follows of course. Hence with all our pretensions, we are not the proprietors of a free nation, while millions of our countrymen are in bondage.

It is a very common occurrence, especially in a free country like ours, to hear men boast of their independence, and profanely thank God that they are not slaves, like other men, and who that is intelligent, has not been obliged to feel in regard to many of them, that they are ignorant of the A. B. C. of freedom. It is one thing to say boastingly, I am a free man, but a very different thing to emancipate one's self from the many forms of bondage, in the midst of which we have the misfortune to live. There is the bondage of prejudice, which keeps us from a correct estimate of all, but ourselves, and of every thing but our own things.

There is the bondage of fame, which bears the neck of the proudest among us to its very feet and debasing meanness, to accomplish its own good. There is the bondage of money, which compels its slaves to resort to employments disastrous to all, for its own emolument. There is the bondage of lust, which rivets us in the chains of intemperance and kindred vices. And in fine, (to dwindle no longer on this catalogue,) there is that worst of bondage, which breaks one's own yoke to fix it upon others—which proclaims its own freedom to lord it over those who are weaker—and labors to emancipate itself to enslave every body else. But I must add the bondage of sin, as a climax, which calmly leads men to perdition, and plunges them in unresisted. We are tempted to ask, with what consistency can men, slaves to these task masters, boast of their freedom?

Said our Lord to the Jews, “the truth shall make you free.” “We,” replied they, with spirit, “we are Abraham's seed, and were never in bondage to any man.” Replied the Saviour to his exasperated auditors, “whosoever committeth sin, is the servant of sin.” And this declaration must be repeated to the proudest of Columbian's sons, “whosoever committeth sin, is the servant of sin.” Does he appear to you a freeman, who boasts of his liberty as a reason why he should not pledge himself to religion or morality, who perhaps at that moment is collared by his appetite, and led off, entirely humbled, to infidelity and vice? Ah! there are not many freemen in this free country?

### III. TRUE FREEDOM DOES NOT CONSIST IN ATTACHMENT TO A PARTY, THOUGH IT CLAIMS ALL THE TRUTH, AS IS GENERALLY THE CASE.

It is often quite amusing, to the man who stands aloof from the political parties of the present day, and who is able to judge impartially of the merits of each, to listen to their pretensions. If you now credit the claims of this party, your certain conclusion is that there is no true freedom anywhere else, and that all other men are the mere tools of some aristocracy. If you turn from this to its antagonist, you hear claims of the same import precisely. If you credit as you are expected to this testimony, you must pronounce your former experience a deception, and all men slaves, without the limits of this connection.

Nor are the claims of others burdened with modesty, or in their estimation, attended with the least uncertainty. It is as true as truth itself, they both exclaim, at least by their actions, that the principles of true liberty are properly understood only by ourselves, and that a free country must be ruined, if any party but our own has the ascendancy long enough to accomplish it. Testimony so entirely alike, and yet coming from distinct interests, cannot but be suspected. The candid and unprejudiced conclude you cannot both be right—it is weakness to make such pretensions.

In confirmation of this decision, our country has from the first, been under the control of contending parties, at different times, with very similar success. As you listen to the advocates of either interest, you decide, unless you are free of their influence, that as soon as their antagonist assumes the helm of the ship of State, she will begin to drift towards the rocks of bondage, and will soon strike and sink; if she is not guided, purposely, directly to them, and shivered to atoms in a moment. How many times since the declaration of our independence, has the novice in party fully trembled as he anticipated the shock, and waited to feel it. But still the ship stands on her course, changing it hardly a point of the compass, though constantly changing hands, and we trust, as far as the influence of either party is concerned, is sailing to a deep, blue water, and as far from the shoals of bondage as ever.

The result of this inquiry is, that true freedom is monopolized by no party, and that to belong to any party does not give us a certain claim to real independence. There cannot be a doubt that both parties are blessed with patriots, and cursed with tories, and which of them has the larger number of either is not easily told. While there are evidently men on both sides who love their country, and would spill their blood in its defense, as freely as any of the Patriots of the Revolution, so there are men who would sell their land for gold, and betray her in a moment for their own emolument, and as richly deserve the disgrace which was heaped upon the Tories of the Revolution, as men ever did or ever can.

One thing must be admitted on all hands, and that is that while opposite political interests without violent party feeling and measures, are useful, as sentinels to an army, so violent partisans and professional office seekers, are no friends to their country, wherever they are found. It is greatly to be feared, nay, it is matter of absolute certainty, that our dignified political interests have deteriorated into mere manufactures of office and office holders—into groveling factions for the sake of contention and itspols. How few there are, in any party, who are as much concerned for their country as for their party!—who are as desirous that the

best men should be at and near the different helms of ship, as to be there themselves, or have their friends there!

It should be well understood, and is, in other party interests, that those men should occupy posts of influence and power, possessing the greater amount of general virtue and intelligence and adaptedness to such positions. And yet the question has come to be, when a man is thought of for office, is he popular?—can we elect him? if these points are gained, little is cared about his character. The time was, when politics, as is still the case in other interests, the people selected their candidates, and he who forced himself into notice was recognized as unfit for notice, and driven back again to private life. There can be but little doubt of the correctness of this principle; and yet, in many sections of our country, men plead their own claims to notice and trust, with success.

These remarks are made to show that there is corruption in all parties, and virtue also. They are designed to discourage pride and folly and weakness, which is discovered every where; and to unite the true friends of true freedom, of all parties, in one long, strong effort for the good of all.

It is time that we should, all of us, lift up our voices against that spirit of war and contention which has become so common in our land; which like the opposite batteries of deadly foes, is spreading ruins all around us; and is doing more to annihilate true freedom, than was ever done by British gold or patronage. Religion and morality bleed by this influence, no less than freedom, and in vain do they admonish us of the folly of attempting to confine true freedom to any party, and that none are free indeed, except those rendered so by the Son of God. To the extent that we depart from the spirit of religion, do we wrong our Lord; and if ever our hopes in regard to our country are blighted, it will be done by those influences, even now by far too prevalent, which are contrary to truth as revealed in the Bible.

Similar remarks are due to many of those moral parties which have sprung up within a few years.

We doubt not that they originated in good intentions, and when properly managed are adapted to do good. But we are subject to ultraism. And it seems really to have taken possession of many of the parties of the age. There is an evident disposition, for instance, to laud those who do not approve of the measures of *moral reform Societies*, as the slaves of lust; thus claiming that true freedom, in this respect, is confined to this party. Even in freedom's own party, I refer to many *abolition societies*, men are slaves to a prejudice against any man who will not please his neck in their yoke, by adopting the minutest of their measures; otherwise he is branded as the tool of the South, if not the independent friend of oppression. If I mistake not, some of the finest specimens of tyranny, of sin, and measures, are found in this very party. And yet, it is claimed that there is no true freedom any where else. Now this spirit is all mischievous folly, wherever it is found, and is as injurious to the cause it professes to promote, as to any thing else. Men who would be useful, must learn to be charitable, and that however many other good qualities they may possess, without these, they are as sounding brass or a tinkling cymbal.”

### IV. I REMARK ONCE MORE, THAT TRUE FREEDOM DOES NOT CONSIST IN AVERSION TO LAW AND GOVERNMENT.

Probably the people of these States are more exposed to this error than any other people. We are a free people—and make our own laws, and govern ourselves. Every good thing, is liable to perversion, and this great and dearly bought blessing has not escaped. Because free to do as we please, there is a propensity not to be governed at all, by any laws, at least any longer or further than comports with our inclination. Because free to choose our own morality and religion, we choose to have little or nothing of either. This is not a state of freedom, but a state of barbarism.

If you would be convinced that there is occasion for these remarks, call to mind those mobs which have so recently disgraced various sections of our country; which, though now they slumber, we have reason to fear, like the smothered volcano, are gathering strength for a more violent outbreak. In these instances, the people have refused to be governed by their own laws; and were broken as loose from all restraint, and have been as violent and reckless, as the untamed monarch of the forest. This would not be so fearful a sign, had it been perpetrated by the ignorant and vicious only; but when it is well known that many of our first men have directly and indirectly participated in it; and that all over the land there has been more smiles than tears on account of it; and that there has been an evident inclination to apologize for it, by saying the sufferers deserved it, or the laws did not reach the case; when we know all this, we can hardly help feeling that a little additional corruption, will cause to a barbarous violence and misrule. It is time, quite time, that the people put their feet upon the neck of this tyrant, or sooner than we anticipate, we shall be his slaves, instead of being, as we claim, a self-governing people.

If further illustration of this point is required; that is, of the disposition of the people to sunder the bands of wholesome government, your attention is directed to Mormonism as developed in the west; and to Transcendentalism as recently developed in Boston. The Bible! what is the Bible to a Mormon, compared to those plates which their leader professes, without a particle of probability, to have discovered! and what to him, are the laws and rights of States, compared with his own ridiculous claims and theories? And yet this very accumulation of absurdities, and corruption, is enticing thousands of our free and respectable citizens—who of course are at liberty to do as they please—to infamous ruin. And what is the Christian Sabbath? the Christian ministry? human government!—what are these to transcendentalists? and what are many of those old landmarks, which have guided us for centuries, to them? nothing but relics of the weakness of our fathers, which it becomes their wiser and freer sons, to repudiate, as beneath them. And this fully finds advocates and apologists in this free country. Verily, we are in the broad way to bondage, and to that worst of bondage, misrule.

*Scepticism*, is not very appropriately defined, as aversion to the laws and government of Jehovah. One of the strong arguments of the sceptic, for his favorite theory, is its freedom. Religious

men—those made “free indeed by the Son”—are, in his theory, slaves: none are free with him, but those who have broken away from the restraints of religion. Yet, my hearers, nothing is more easily proved, from all experience, than that sceptics are the most perfect bondmen on earth.

Poor deluded men! they have especially two masters; and such tyrants! such tyrants! the thought of their oppression makes one shudder. Doubt, ever tantalizing doubt; and vice, with its ten thousand scourges, tormenting one, from one nefarious service to another; these are the task masters of those who tear themselves away from the law and government of God. The freedom of the sceptic, is like that of the mariner, who dashes his compass to atoms, and thus breaks away from its restraints, to drift about the Ocean, as freely as the wind that blows, or the wave that rolls, until he freely suffers shipwreck.

Said Rousseau, the chief of the apostles of scepticism in France,—“I have only to consult myself, concerning what I ought to do. All that I feel to be right, is right. Whatever I feel to be wrong, is wrong. All the morality of our actions lies in the judgment we ourselves form of them; and thus he forged for himself a more ponderous chain than Vulcan himself could have done. And as might have been anticipated, he toiled in this chain through life—the slave of his appetite. Hear his own confession:—“guilty without remorse, I have come so without measure.”

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